13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

[FACING p. 88]

292
342

875
292

1. A LADAKI FROM A SIDE VALLEY.
One of the few old men who still wear regularly a turnover hat introduced by a former king.

2. A BREEZY DWELLING.
A Tibetan nomad looking through the aperture at the top of his quaint tent, which serves as chimney, ventilator and observatory.

3 & 4. HEAD TEACHER OF THE MONASTERY OF SANKAR.
He is the secular instructor of the Baby Skushok. He is wearing ceremonial hats used on different occasions.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

792 In this case a girl must do duty. She begins her monastic life early. Her hair is shorn, she dons the clerical red, which is, however, cut like the dress of a lay-woman, and wears a tight-fitting red or yellow hat, with the sides only turned up. She is now dignified with the title of Grandmother or *Abi Jomo*, just as a lama of any age is respectfully venerated as Grandfather or *Meme Lama*. Generally the nuns continue to live quietly in their homes, but sometimes they are segregated, as in Lamayuru, where there is quite a little nun village. They do not in Ladak perform any ritual, though in Central Tibet they are fetched from their convents to read the holy books in private houses just as the lamas are. They of course remain unmarried, and are generally very ignorant, spending their time in menial labour or working in the fields of the monastery.

797 The teachers in this Buddhist country are generally lamas, 875 and their work is practically restricted to teaching those youths who will enter the Church or the sons of noblemen to read. It is quite unnecessary for their scholars to understand 788 the written page. In this there is little virtue, but the actual reading of holy books is meritorious. If the lamas are called in to read *Chos* (religion), they each take one page and then read all together, so that ten lamas reading ten pages will get through a book of a hundred pages in one tenth of the 779 time, which is all to the good. The only books possessed by Buddhists are religious ones, and when the unsophisticated villager sees a Westerner reading a novel or secular literature, he respects him for "reading religion," though a more travelled gentleman may suspect the reading of an *akbar* 795 or newspaper. The Mohammedans too have schools for the 872 children of their co-religionists, and their text-book is, of 875 course, the Koran in the original, namely Arabic. Sitting in a sunny spot in a semi-circle can be seen about a dozen Mussulman boys, each with a book before him. The teacher, an ordinary layman, who knows a little more than his brothers,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

acts as mentor. He probably has a shop on the other side of the road, and keeps his eye open for stray customers while listening to his pupils. He reads a phrase and all the boys say it after him. Ask taught or teacher to explain what has been read, and they will acknowledge complete ignorance, and this with absolutely no feeling of shame. In Mohammedanism and Buddhism it seems as if the letter does not kill, but gives life. If the teacher is tired, he allows his class to practise reading by themselves. Each boy reads in a loud voice what 'seemeth him good,' and a horrible noise results.

Next in importance, though not in status, come the musicians and minstrels. Although no function is complete without the band, yet those providing the music are low in caste and classed with carpenters, both generally of Mon descent. They possess two kinds of instruments only, the small kettle-drum, the parchment of which is tightly stretched over a wooden frame shaped like a large bowl and is beaten with two short sticks; these drums are termed *dummadums*, which describes the music made so accurately that nothing further need be said. The other instrument is the flageolet, made of wood about two feet long, decorated with silver, and having a small metal mouthpiece. The tone this produces is a beautifully mellow one, and the tunes consist of many demi-semi-tones. If necessary these gentlemen will play almost continuously from morning till night, only needing a little beer or butter-tea and barley-flour occasionally to keep them going. These are the professional musicians, but many an ordinary family can boast its bard, who recounts the wonderful deeds performed by the mythical King Kesar, or tells of an heroic act done by some ancient townsman. The story is told, but every now and again the teller breaks into song, accompanying himself on his home-made fiddle. This is much like its Western counterpart, only the wooden section is narrower, shorter and deeper, and this sound-box is covered above with parchment. Strings are made of sheeps' GUT, AND THE BOW OF HORSEHAIR.